5: Bancroft H-4 (no date) 1883 Plateau

The inland families eat fish and game, with roots and fruit; no nation subsists without all these supplies; but the proportion of each consumed varies greatly according to locality. Some tribes divide their forces regularly into bands, of men to fish and hunt, of women to cure fish and flesh, and to gather roots and berries. I have spoken of the coast tribes as a fish-eating, and the interior tribes as a hunting people, attributing in great degree their differences of person and character to their food, or rather to their methods of obtaining it; yet fish constitutes an important element of inland subsistence as well. Few tribes live altogether without salmon, the great staple of the Northwest; since those dwelling on streams inaccessible to the salmon by reason of intervening falls, obtain their supply by annual migrations to the fishing-grounds, or by trade with other nations. The principal salmon fisheries of the Columbia are at the Dalles, the falls ten miles above, and at Kettle Falls. Other productive stations are on the Powder, Snake, Yakima, Okanagan, and Clarke rivers. On the Fraser, which has no falls in its lower course, fishing is carried on all along the banks of the river instead of at regular stations, as on the Columbia. Nets, weirs, hooks, spears, and all the implements and methods by which fish are taken and cured have been sufficiently described in treating of the coast region;[1] in the interior I find no important variations except in the basket method in use at the Chaudières or Kettle Falls by the Quiarlpi tribe. Here an immense willow basket, often ten feet in diameter and twelve feet deep, is suspended at the falls from

huts covered with mats.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 407. Shushwaps erect rude slants of bark or matting; have no tents or houses. *Milton and Cheadle's N. W. Pass.*, p. 242. From the swamps south of Flatbow Lake, 'the Kootanie Indians obtain the klusquis or thick reed, which is the only article that serves them in the construction of their lodges,' and is traded with other tribes. *Sullivan*, in *Pallisr's Explor.*, p. 15. In winter the Salish cover their mats with earth. *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 207. Flag huts of the Walla Wallas. *Farnham's Trav.*, p. 85; *Mullan's Rept*, pp. 49–50; *Palmer's Jour.*, p. 61; *Coke's Rocky Mts.*, p. 295; *Irving's Astoria*, pp. 315, 319; *Id., Bonneville's Adven.*, p. 301; *De Smet, Voy.*, p. 185; *Id., West. Missions*, p. 284; *Lord's Nat.*, vol. ii., pp. 105–6. *Hunt*, in *Nouvelles Annales des Voy.*, tom. x., 1821, pp. 74–5, 79.

[1] [See pp. 232-233, category 116-- Analyst]

5: Bancroft H-4 (no date) 1883 Plateau

251 is also pulverized between two stones and packed in baskets lined with fish-skin. Here, as on the coast, the heads and offal only are eaten during the fishing-season.
252 The Walla Wallas are said usually to eat fish without
262 cooking. Roots, mosses, and such berries as are preserved, are usually kept in cakes, which for eating are moistened, mixed in various proportions and cooked, or eaten without preparation. To make the cakes simply drying, pulverizing, moistening, and sun-drying usually suffice; but camas and pine-moss are baked or fermented for several days in an underground kiln by means of hot stones, coming out in the form of a dark gluey paste of the proper consistency for moulding. Many of these powdered roots may be preserved for years without injury. Boiling by means of hot stones and roasting on sharp sticks fixed in the ground near the fire, are the
264 universal methods of cooking. No mention is made of peculiar customs in eating; to eat often and much is the aim; the style of serving is a secondary consideration.[166]
000 Life with all these nations is but a struggle for food,

252 262 264

[166] At the Dalles 'during the fishing season, the Indians live entirely on the heads, hearts and offal of the salmon, which they string on sticks, and roast over a small fire.' Besides pine-moss, the Okanagans use the seed of the balsam oriza pounded into meal, called *midlito*. 'To this is added the *sifleurs*.' Berries made into cakes by the Nez Percés. *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., pp. 410, 462, 494. Quamash, 'eaten either in its natural state, or boiled into a kind of soup, or made into a cake, which is then called pasheco.' *Lewis and Clarke's Trav.*, pp. 330, 353, 365, 369. Women's headdress serves the Flatheads for cooking, etc. *De Smet, Voy.*, pp. 47, 193–9; *Id., Missions de l'Orégon*, pp. 75–6. 'The dog's tongue is the only dish-cloth known' to the Okanagans. Pine-moss cooked, or *squill-ape*, will keep for years. 'At their meals they generally eat separately and in succession—man, woman and child.' *Ross' Adven.*, pp. 132–3, 295, 317–18. 'Most of their food is roasted, and they excel in roasting fish.' *Parker's Explor. Tour.*, pp. 231, 107. 'Pine moss, which they boil till it is reduced to a sort of glue or black paste, of a sufficient consistence to take the form of biscuit.' *Franchère's Nar.*, p. 279. Couse tastes like parsnips, is dried and pulverized, and sometimes boiled with meat. *Alvord*, in *Schoolcraft's Arch.*, vol. v., p. 656. Root bread on the Clearwater tastes like that made of pumpkins. *Gass' Jour.*, pp. 202–3. Kamas after coming from the kiln is 'made into large cakes, by being mashed, and pressed together, and slightly baked in the sun.' Whiteroot, pulverized with stones, moistened and sun-baked, tastes not unlike stale biscuits. *Townsend's Nar.*, pp. 126–7. Camas and sun-flower seed mixed with salmon-heads caused in the eater great distension of the stomach. *Remy and Brenchley's Jour.*, vol. ii., pp. 509–11. *Sowale*, is the name of the mixture last named, among the Cayuses. *Coke's Rocky Mts.*, p. 310; *Ind. Life*, p. 41; *Stuart's Montana*, pp. 57–8; *Pickering's Races*, in *U. S. Ex. Ex.*, vol. ix., p. 34; *Kane's Wand.*, pp. 272–3; *Ind. Aff. Rept.*, 1854, pp. 214–15.

5: Bancroft H-4 (no date) 1883 Plateau

Life with all these nations is but a struggle for food,

and the poorer tribes are often reduced nearly to starvation; yet they never are known to kill dogs or horses for food. About the missions and on the reservations cattle have been introduced and the soil is cultivated by the natives to considerable extent.[167]

In their personal habits, as well as the care of their lodges, the Cayuses, Nez Percés, and Kootenais, are mentioned as neat and cleanly; the rest, though filthy, are still somewhat superior to the dwellers on the coast. The Flatheads wash themselves daily, but their dishes and utensils never. De Smet represents the Pend d'Oreille women as untidy even for savages.[168] Guns,

[167] Additional notes and references on procuring food. The Okanagans break up winter quarters in February; wander about in small bands till June. Assemble on the river and divide into two parties of men and two of women for fishing and dressing fish, hunting and digging roots, until October; hunt in small parties in the mountains or the interior for four or six weeks; and then go into winter quarters on the small rivers. *Ross' Adven.*, pp. 314–16. Further south on the Columbia plains the natives collect and dry roots until May: fish on the north bank of the river till September, burying the fish; dig camas on the plains till snow falls; and retire to the foot of the mountains to hunt deer and elk through the winter. The Nez Percés catch salmon and dig roots in summer; hunt deer on snow-shoes in winter; and cross the mountains for buffalo in spring. Sokulks live on fish, roots, and antelope. Eneeshur, Echeloots, and Chilluckittequaw, on fish, berries, roots and nuts. *Lewis and Clarke's Trav.*, pp. 444–5, 340–1, 352, 365, 370. Spokanes live on deer, wild fowl, salmon, trout, carp, pine-moss, roots and wild fruit. They have no repugnance to horse-flesh, but never kill horses for food. The Sinapoils live on salmon, camas, and an occasional small deer. The Chaudiere country well stocked with game, fish and fruit. *Cox's Adven.*, vol. i., p. 201, vol. ii., p. 145. The Kayuse live on fish, game, and camass bread. *De Smet, Voy.*, pp. 30–1. 'Ils cultivent avec succès le blé, les patates, les pois et plusieurs autres légumes et fruits.' *Id., Miss. de l'Oréyon.*, p. 67. Pend d'Oreilles; fish, Kamash, and pine-tree moss. *Id., West. Missions*, p. 284. 'Whole time was occupied in providing for their bellies, which were rarely full.' *Ind. Aff. Rept.*, 1854, p. 211. Yakimas and Kliketats; Unis or fresh-water muscles, little game, sage-fowl and grouse, kamas, berries, salmon. The Okanagans raise some potatoes. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., pp. 404, 408, 413. Kootenais; fish and wild fowl, berries and pounded meat, have cows and oxen. *Palliser's Explor.*, pp. 10, 72. Palouse; fish, birds, and small animals. Umatillas; fish, sage-cocks, prairie-hares. *Lord's Nat.*, vol. ii., pp. 97, 105–6. Tushepaws would not permit horses or dogs to be eaten. *Irving's Astoria*, p. 316. Nez Percés; beaver, elk, deer, white bear, and mountain sheep, also steamed roots. *Id., Bonneville's Adven.*, p. 301. Sahaptin; gather cherries and berries on Clarke River. *Gass' Jour.*, p. 193; *Nicolay's Oqn. Ter.*, p. 151; *Hines' Voy.*, p. 167; *Brownell's Ind. Races*, pp. 533–5; *Stanley's Portraits*, pp. 63–71; *Catlin's N. Am. Ind.*, vol. ii., p. 108; *Kane's Wand.*, pp. 263–4; *Parker's Explor. Tour*, pp. 228–31, 309; *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 474; *Hale's Ethnog., Ib.*, vol. vi., p. 206.

[168] *Lewis and Clarke's Trav.*, pp. 383, 548; *Parker's Explor. Tour*, pp. 230, 312; *Townsend's Nar.*, p. 148; *De Smet, Voy.*, pp. 46–7, 198; *Cox's Adven.*, vol. i., pp. 197–9, 358, vol. ii., pp. 155, 373, 375; *Cox's Rocky Mts.*, p. 295; *Palmer's Jour.*, pp. 54, 58, 59.